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ABSTRACT

This essay demonstrates how social cartography--the writing and reading of maps addressing questions of location in the social milieu--may enhance social research and move it forward in its struggles to distance itself from the positivistic restraints of modernism. Social cartography suggests an opening of dialogue among diverse social players, including those individuals and cultural clusters who want their "mininarratives" included in the social discourse. It is proposed that the social-cartography discourse style has the potential to demonstrate the attributes, capacities, development, and perceptions of people and cultures operating within the social milieu. It offers comparative educators a new method for visually demonstrating the sensitivity of postmodern influences to open social dialogue, especially to those who have experienced disenfranchisement by modernism. Four figures are included. (Contains 44 endnotes.) (Author)

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An Invitation to Postmodern Social Cartography

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Abstract

This essay demonstrates how social cartography - the writing and reading of maps addressing questions of location in the social milieu - may enhance social research and move it forward in its struggles to distance itself from the positivistic restraints of modernism. Social cartography suggests an opening of dialogue among diverse social players, including those individuals and cultural clusters who want their "mininarratives" included in the social discourse. We propose that the social cartography discourse style has the potential to demonstrate the attributes, capacities, development and perceptions of people and cultures operating within the social milieu. It offers comparative educators a new method for visually demonstrating the sensitivity of postmodern influences to open social dialogue, especially to those who have experienced disenfranchisement by modernism.

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An Invitation to Postmodern Social Cartography

> "I view maps as a kind of language...as reciprocal value-laden images used to mediate different views of the world."[1]

How might comparative researchers enhance the presentation of their findings, particularly when their findings focus on the postmodern diffusion of heterogeneous orientations? We are concerned with unfolding in our comparative discourse a visual dialogue as a way of communicating how we see the social changes developing in the world around us. Visual images, depicting on the two dimensional surface of paper or screen the researcher's perceived application, allocation, or appropriation of social space by social groups at a given time and in a given place, offer such an opportunity. Mapping social geography is similar to both cognitive mapping and geographic cartography. Social cartography is created through "a process

composed of a series of psychological transformations by which an individual acquires, codes, stores, recalls, and decodes information about the relative locations and attributes of phenomena in...[the] everyday geographical environment."[2] This process consists of "aggregate information...acquisition, amalgamation, and storage," producing a product depicting space peculiar to a point in time. Applied to comparative education, social maps may help to present and decode immediate and practical answers to the perceived locations and relationships of persons, objects and perceptions in the social milieu. The interpretation and comprehension of both theoretical constructs and social events then can be facilitated and enhanced by mapped images.

It was Peter Hackett who concluded "that without metaphor, allegory and a thick description of the world around us there is no basis for comparative study or analysis."[3] We concur in this observation for it counsels anyone in comparative studies to be aware of the possibilities of exclusions. In what we as researchers seek, as well as what we report, should be found the "basic source of unity in our experience."[4] We believe scholarly descriptions of society can be enhanced in this postmodern era of emerging mininarratives by the inclusion of a social cartography as a secondary discourse style, a style that by its nature is both metaphor, allegory, and thick with descriptive characteristics.

Contemporary change advocacies have the attention of many who also express their ideas about how change should proceed. What rationales for new discourse methods have comparative researchers recently introduced? How does the map fulfill the needs addressed by these rationales?

Invitations to a Postmodern Reflection

Presented in this essay are the concerns of three academic practitioners, one in comparative education and two in geographic cartography, who have called on colleagues in these areas to move their respective academic fields toward a postmodernist integration, to become more explicative, comparative, and open to heterogeneous orientations in their postmodern academic discourse. Postmodernism is not promoted here, but, rather the possibilities for comparative fields to expand their knowledge bases through an appropriate, thoughtful, and skillful development and application of social maps. The postmodern turn opens the way to social mapping exercises.

Offering the argument that postmodernism "should be a central concept in our comparative education discourse," Val Rust's recent presidential address calls for the application of postmodernist theories to strengthen emerging representations of reality.[5] Rust notes that Foucault believes there is a need to move beyond determinism and universals while Lyotard discerns in the postmodern a distrust of modernist metanarratives. Noted also by Rust is Richard

Rorty's observation that metanarratives are "the theoretical crust of convention that we all carry and tend to universalize."[6] Postmodernism calls for deconstructing those universal metanarratives of social valuation common to the modernist era, metanarratives seen as totalizing, standardizing, and predominating.

Rust finds postmodern discussions and criticisms address the history of modernist society and culture as it was ingrained and justified by a world view obsessed with focusing on time and history. These two measures of the modernist world were not always separate cognitive structures, but links holding each at least parallel to the other, if not often viewed as the same entity. Rust contends, moreover, that postmodernism's liberating influences transcend not only combined time and history, but combined space and geography as well. Space becomes more important than time in our postmodern mapping discourse.

Rust entreats comparative educators to relocate into this space, to extract from modernity the metanarratives to be dismantled, metanarratives containing the multiple small narratives previously hidden in the invisible space of modernist society. The small narratives that Rust suggests we draw our attention to can be the focus of comparative mapping efforts in postmodern social science.

Social cartography might also be seen to advance Heidegger's argument that "truth" is best understood not as

correspondence or correctness of assertion or representation, but as the absence of concealment, i.e., what the Greeks called aletheia. When literary space is revealed in visual space, the map becomes a kind of language, the mode, or dichtung (literally a saying) in which what we see as truth happens.[7] Dichtung is prior to the technical instrumental understanding of language. Like Cartesian metaphysics in general, regional fields such as linguistics, cybernetics, artificial intelligence, etc., are seen by Heidegger to be impossible without the more primordial, pre-reflective realm with which dichtung proper is associated. This language realm inaugurates a "world" and gives to things their appearance and significance. It is perhaps best uncovered in poetry using literary theory. Here the essence of language is not propositional form, but openness to a resonance or nexus of relations out of which the "real" and the "human" may emerge.[8]

Suggesting as does Rust that the search for the silent blueprint to life means looking in areas of darkness, a searching for new growth in an old growth forest, Star focuses our attention on these small and previously hidden narratives, on making the invisible visible.[9] Her five rules help us track omissions and understand the mechanisms of power tied to the deletion of certain kinds of practical and intellectual work. They also provide a powerful rational for opening up mapping opportunities to all participants and communities in an intellectual field.

We consider it possible for the comparative studies of social narratives to develop similarly to those of the studies of land formations and the cartographic mapping of land mass changes. As social cartographers we look for the small and large erosions and eruptions of the social masses for the opportunity to map changes, to analyze and interpret events. We take events and make them consumable commodities for our readers by filtering, fragmenting, and re-elaborating them "by a whole series of industrial procedures... into a finished product, into the material of finished and combined signs."[10]

Mapping social space is an effective method for addressing Rust's thoughtful arguments calling for a postmodernist application to strengthen emerging representations of reality. There is, however, much we must learn and understand to become effective mappers. This requires an association with a academic field experienced in representing geographic space on a map. For this reason we introduce in our invitation to a reflective social cartography two cartographers who have observed in their field several of the same concerns and needs addressed by Rust.

A leading advocate of the postmodern enterprise in geography and its practice of cartography, J. B. Harley, suggests that cartographers both in academia and in the field might consider postmodernity's potential for revitalizing their cartographic efforts. Harley contends that the premise of cartography has long been foundational, that map makers

were compelled to create knowledge limited by scientific or objective standards.[11] Earlier than Harley, however, Robert McNee[12] observed that the tenacity of the cartographic process and its practitioners in the retention of positivist traditions could be attributed to their attraction to both the label and the role playing associated with being objective scientists. However, McNee and Harley differ in their explanations for the reasons cartography remained steadfastly grounded in positivism.

McNee argues that during the long history of cartography, this tenacious holding to the positivist ideal of the objective scientist resulted in the continued essentialist construction of textual metanarratives, both in the maps and in the semiotic representations used by the mapper. Harley, however, considers a more potent influence, arguing that after the last three decades, when much of academia moved toward or into the postmodern enterprise, cartographers adhered to a modernist style of application of knowledge, not only out of a concern for their reputations as objective scientists, but because of the influence modernist power structures had on the creation of maps. Harley states the field might better be served now if the power structures gave way to the new ideas postmodernism makes applicable for a social cartography, a cartography permitting the interpretation of the map as well as opening the map to the intent and need of those who use it and those who assume the responsibility for its creation.

Harley makes an important distinction between the external power and the internal powers regulating the creation and reading of maps, or, by extension, any texts. External power, emanating from patrons, monarchs, and elite institutions, controlled what went into the map. Internal power was "embedded in the map text," determined by the inclusions and exclusions of information written into the map at the will of the external power. Internal power limited all map readers to only the knowledge included by the external power.

Figure 1 develops the relationships in Harley's suggested top-down power influences as they controlled what little knowledge the reader could gather from a modernist map.[13] These relationships are examples of what Baudrillard finds to be "bogus to the extent that it presents itself as authentic in a system whose rationale is not at all authenticity, but the calculated relations and abstractions of the sign."[14] It is, as Baudrillard suggests, a finished product of combined signs, available to consumers who are expected to use it without altering its design or questioning its origins or purpose.

[FIGURE 1 about here]

Note that in Figure 1 there are no "markedly different proposals also seeking to improve the rigor and relevance of research in education [or cartography] by encouraging tolerance, reflection, and the utility of multiple approaches in knowledge production and use."[15] Foucault made a similar

observation of modernist social science, finding it to be a contemplation of space and time that treated space as "the dead, the fixed, the undialectical, the immobile" while time was "richness, fecundity, life, dialectic."[16] These perspectives of positivist restrictions on knowledge and space are represented in the style presented in Figure 1.

Concerned as are Rust and Harley with overcoming the problems of modernism's positivist treatment of space is urban cartographer Edward Soja who contends that in the past "space more than time, geography more than history, [hid] consequences from us."[17] Arguing as we do for the use of space to represent space as it is claimed by cultural clusters, Soja advocates making space and geography the primary focus and framework for the study of social phenomenon; situating the whereness of cultures and the events driving their realities are a better framing choice for the questions we ask and the answers we receive as we pursue meaning in the mininarrative rich environment of the postmodern world.

Soja portrays modernism's purpose and influence during its extended epoch as a deliberate obfuscation of the spatiality of the map, "blurring [the reader's] capacity to envision the social dynamics of spatialization."[18] Postmodernism encourages us to detail the map, to eliminate the blurring, particularly where multiple mininarratives are revealed to occupy geographical and ideological space where

only a metanarrative served before. Advocating space as the primary starting point for research diminishes the importance of time and creates the opportunity for researchers to apply to their craft the critical cartography advocated by Soja. Postmodern space is the research domain containing the multiple social ideologies and convictions arising from modernism. The postmodern researcher in comparative education, who may also become a postmodern cartographer, prizes both the space within the social milieu and the possibilities for a more inclusive mapping of that space, motivating the creation of multiple, inclusive, and, therefore, antifoundational maps.

Recall how Figure 1 shows the external power's relationship to the creating and reading of knowledge from the map text, and consider whether this map represents a construction appropriate to Rust's argument for "the critical task of disassembling these narratives [while increasing] our attention to small narratives."[19] Clearly, Figure 1 is not an appropriate model for Rust's argument. Rather, this figure authenticates Charles Hampden-Turner's comment that the "visual-spatial imagery of the human is a style of representation largely missing from the dominant schools of psychology and philosophy, [so] there can be no pretence of impartially cataloguing the status quo. The image-breakers are still in charge."[20] Our advocacy of social cartography has as its purpose the breaking of the image-breakers, the

encouraging of comparative analysts to become image-makers and, in doing so, including a visual-spatial imagery of the human in comparative discourse.[21]

Rust's and Harley's challenges to their respective fields of comparative education and cartography encourage illustrating the global vision reflecting the spatial as advocated by Soja. We suggest that the prospect of a critical cartography offers comparative education possibilities for examining educational problems "in the light of culturally determined needs, objectives, and conditions."[22] What is this social cartography we advocate? What is the benefit of social cartography to the practice of comparative education?

Rationales for and Examples of Social Cartography

As is true of any written discourse, a map begins as the property of its creator. It contains some part of that person's knowledge and understanding of the social system. As a mental construction representing either the physical world or the ideologies of cultures, maps can be characterized as what Baudrillard's translators describe as "art and life."[23] They note that Baudrillard finds art and life shape the system of objects, that a purely descriptive system "carve[s] out a truth."[24] While we find maps can shape the system of objects, we suggest that rather than carve out a truth, they portray the mapper's perceptions of the social world, locating in it multiple and diverse intellectual communities, leaving to the reader not a truth, but a cognitive art, the artist's

scholarship resulting in a cultural portrait.

Viewed from this perspective, then, what Baudrillard calls "the artistic enterprise" includes the map in the sense that the map is a descriptive system consisting of a collection of knowledge objects around a "point where forms connect themselves according to an internal rule of play."[25] The map reveals information about space by showing that information scaled within the boundaries of another space. Mapping the elements of comparison models can contribute to our comprehension of the social, and provide a point of departure for new research as well as for new maps.

An example of this type of anti-foundational map is the macro mapping of paradigms and theories uncovered using semiotic analysis in sixty exemplary comparative education texts presented in Figure 2.[26] This map embodies Soja's concern for "a social ontology in which space matters from the very beginning."[27] It is a study of society establishing "a primal material framework [of] the real substratum of social life."[28] This heuristic map identifies intellectual communities and relationships, illustrates domains, suggests a field of interactive ideas, and opens space to all propositions and ways of seeing in the social milieu. What appears as open space within the global representation is space that can be claimed by intellectual communities whose discourse is not yet represented on the map. It is conceivable that the part of the world the mapper draws our

attention to does look like this, but it is his perception of the world derived from textual exegesis; however, it is probably not what Baudrillard would consider a map carving out the truth. If not truth, but only one possible way of rationally seeing some identifiable parts of the world, how should or can it be considered as a relevant contribution by those who read the map?

[FIGURE 2 about here]

By creating on the spatial surface of paper an image depicting a social framework, Figure 2 represents one answer to Rust's recommendation that comparative education focus on mininarratives rather than metanarratives. The map situates paradigms and theories on the spatial surface of paper, granting to each mininarrative the mapper's recognition of its space in the real world. Readers may question whether the depiction is accurate, whether the allocation of space is appropriate, and whether the genealogy and relationships suggested by the arrows have developed or are developing in the directions the mapper indicates. Readers of this map who have answers to these questions need only redefine the space. There is, however, one extremely important caveat to any reader of the map who may wish to redefine its space. This is that the map is not a voodoo doll available for social incantations and cultural pin-sticking. The map illustrated in Figure 2 resulted from intensive research of multiple published scholarly articles, each framed in one or more of

the theories located on the map. The map's creator defined the specific orientations of the map as criteria for locating each theory. The mapper's article accompanying the map both documents and defends the decisions made. Any attempt to redefine the space of this map or of any mapping of the mininarratives of the social milieu developed on any axial orientations should be given equally demanding and scholarly attention. This is one reason why Figure 2 can be viewed as a "holistic, context dependent, and integrative" treatment of paradigmatic knowledge, not as "isolated facts, but as integrated wholes."[29] Spatial mapping of how paradigms and theories are represented in texts also moves comparative education away from a modernist "system for classifying societal data,"[30] away from structuring knowledge as illustrated in Figure 1, so that knowledge is no longer viewed as positivist data but as integrated forms of culture subject to validation, not verification, if put to the test.

Burbules and Rice's analysis of the postmodern notes Derrida's insistence "that the relations that bind and the spaces that distinguish cultural elements are themselves in constant interaction,"[31] a consideration highly adaptable to the relations Figure 2 shows between the numerous paradigms and theories illustrated on the space of the map. Burbules and Rice find in Derrida the premise that any "particular formalization is...nothing more than the momentary crystallization and institutionalization of one particular set

of rules and norms - others are always possible."[32] The sense of institutionalization as a concept to be understood or read into postmodern maps, such as Figure 2, is located in the formalization of scholarly ideas. The map is not putty in the hands of map readers. The map cannot seek to authenticate an orthodoxy and remain a scholarly contribution. Thus, Figure 2 is a Derridaian "momentary crystallization" of the space claimed by social and ideological ways of seeing only because it represents mutable space available to be either transferred or captured in an ongoing competition between interpretive communities.[33]

Figure 2 does not conform to the model for modernist maps shown in Figure 1. In Figure 2 there are no powers controlling the disbursement of knowledge. Rather, Figure 2 develops as proposed in Figure 3 where the power to read and map the world is so equally shared that it is not even a category in the developmental model. Figure 3 supports Star's suggestion that "the silent blueprint to life means looking in areas of darkness." Her first rule for the study of invisible things is the rule of continuity: phenomena are continuous; objects are created by overleafing stratified networks originating from radically different points.[34] These areas are represented in this figure by the layered mininarratives interwoven in the social milieu. With this figure we attempt to incorporate into our postmodern studies what Rust identifies as Derrida's, Foucault's, and Lyotard's "emphasis

[on] the contingency of meaning and the slipperiness of language." This slipperiness seems to be overcome in the ease of movement between levels enjoyed by scholars and the knowledge they uncover. Modernism's "deep structures of language...which allow us to attach ultimate meanings to words,"[35] as well as, we are arguing, the deep structure of a metaculture and the imposition of an ultimate meaning predicated on that culture, are overcome because of the ready access of the scholar to all levels, and the knowledge transferred and readily available through and across the levels previously hidden under the shadows of modernism's metanarratives. The scholar's reading and mapping of the cultural clusters found in the social milieu[36] provides a secondary format for the presentation of scholarship. The new knowledge has the potential for changing the social milieu by creating a changed understanding as well as providing new opportunities for research.

[FIGURE 3 about here]

The overleafed space in this map is much different from the space in Figure 1, where external power controlled and conditioned space, where the external power of the map restricted and contrived knowledge distribution. Figure 3 suggests the potential and the need for open, global mapping.

Figure 3 suggests there is a continuity of space and time as Star suggests,[37] but neither is dependent on the other. Time certainly is continuous and experienced; while it is

biologically limited, it is socially flowing or rupturing. While space is in a time it is given to a social context and is subject to change just as the space of the land is made conditional by natural erosions and eruptions. For example, a calm sea or a dormant volcano slows geological time, leaving little trace of time's passing. A violent sea or an erupting volcano quickens the geological pace, creating changes for the cartographer to map. So it is with the measure and mapping of society. The more ebbing and flowing, the more movement and upheaval there are in a society, the more changes readers and mappers may perceive. However, social mappers need not await the abatement of the societal seas or the cooling of the societal land to begin their project. They may map immediately - as in Figure 2 and Figure 4 (below) - as the erosions and eruptions affect the social milieu. The potential for comparative immediacies and simultaneities inspires the mapping project. Rust has further opened comparative education to its postmodern potential, observing "ours is a world, no longer of reality, but of simulation, where it is no longer possible to separate the real from the image."[38] Now maps offer comparative education a tool for expanding conceptual presentations and interpretations. In the hands of the comparative educator, maps can be a part of research directed, as Sack suggests, "at reconstructing... chains of influence so that we will know what parts of the society are interrelated."[39] Figure 3 provides a model for

study and interpretation of that chain of influence, linking the components of the social milieu through social mappers and the social map. Revealing knowledge of the locations and interrelations in the milieu of diverse societies and cultures, and then mapping them in relation to one another, is the essence both of a social cartography and of comparative studies.

One study showing considerable potential for social cartography is Apter's phenomenographic representation of the history of the Sanrizuka movement and its extensive use of non-formal education to oppose the construction of the Narita Airport outside Tokyo[40] (Figure 4). Apter isolates a series of five distinctive episodes, each identified with a metaphor (i.e., transference) and a metonymy (i.e., substitute naming) "derived from interviews and written descriptions of events provided by those deeply involved in the movement."[41] Apter describes the spatial bounds of his study as they were set by the participants of the revolt, "defining a larger cosmological space, underground to a sacred soil, above ground to the sky itself."[42] In this way, Apter provides a readily visual three dimensional physical cartography. The questions raised and considered at Sanrizuka not only addressed whether the land would be retained by traditional farmers or converted to use for a modern airport, but because the land was to be used for an airport, the questions involved the symbolic and real use of the air above the land.

[FIGURE 4 about here]

In addition to the physical cartography of Sanrizuka, is a moral cartography Apter identifies through the participants' metaphors and metonymies. This aspect of Apter's study coincides with our purpose noted above, that accuracy and inclusion in a postmodern social cartography considers not only the space being mapped, but the perceptions offered by the claimants of that space.[43]

The ordering of information in Apter's figure of the events at Sanrizuka offers opportunities to create multiple maps. Our single concern with the information provided is that the metaphors and metonymies Apter identifies with the five episodes of Sanrizuka would seem to be appropriate only from the perspectives of the farmers and militants. It is doubtful the other five participants he identifies on the map would use these terms to describe the events. So when Apter writes in his caption that the metaphors and metonymies "form a narrative of moral outrage and a radical text" it seems doubtful he is referring to the airport authorities or government officials, for example. We argue that not only would Apter's figure tell quite a different story when metaphors and metonymies from other participants were substituted, but that the mapping of the Sanrizuka struggle begun by Apter would require multiple overleafings, such as those shown in Figure 3, to represent accurately the perceptual semiotics of the multiple participants. We also

recognize that the metaphors and metonymies offered by Apter are not qualified by the metanarrative of persons empowered by modernism, but of the mininarratives of those persons involved in the educational, cultural, and political struggle at Sanrizuka.

The comparative educator might consider the Sanrizuka event in terms of the systems of formal, non-formal, and informal education touching the lives of persons in Sanrizuka. We suggest the systems of knowledge and education created to meet the needs of the participants at Sanrizuka and all other educational sites could provide an interesting source for the evolution of new questions of postmodern educational development, implementation, and analysis with the intent of opening comparative education discourse to a postmodern sensibility.[44]

Conclusion

We propose, first, that the structures of multiple education and knowledge systems can be recreated in one or more maps, in a social cartography where the space of the social map reflects the effect of social changes in real space; and, second, that comparative education researchers consider representing that space through the creation of maps.

Our rationale for this proposal is that the map provides the comparative educator a better understanding of the social milieu and gives all persons the opportunity to enter a dialogue to show where they believe they are in society. The

map reveals both acknowledged and perceived social inclusions while leaving space for further inclusions of social groups and ideas. Whether the map is considered a metaphorical curiosity or accepted as a more literal representation, it offers comparative researchers an opportunity to situate the world of ideas in a postmodern panorama, disallowing the promotion of an orthodoxy.

To conclude, in this essay we have demonstrated how through the employment of a "social cartography" - the creation of maps addressing questions of location in the social milieu - social research may move one step further as it struggles to distance itself from the positivistic restraints of modernism. Social cartography suggests the further opening of dialogue among diverse social players, including those individuals and cultural clusters who want their "mininarratives" included in the social discourse. We propose that social cartography has the potential to be a useful discourse style for demonstrating the attributes and capacities, as well as the development and perceptions of people and cultures operating within the social milieu. It offers comparative educators a new and effective method for visually demonstrating the sensitivity of postmodern influences for opening social dialogue, especially to those who have experienced disenfranchisement by modernism.

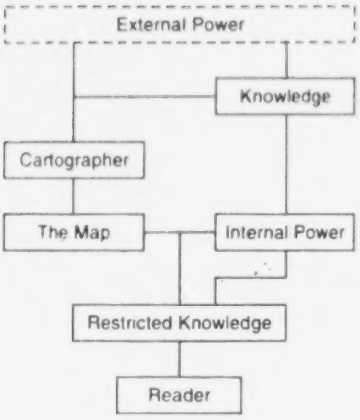

Fig. 1. - This figure illustrates Harley's concern that modernist foundational constraints limit both the scope and the function of cartography as well as the reader's access to knowledge.
Source: Adapted from J. B. Harley, "Maps, Knowledge and Power." In The Iconography of Landscape, eds. D. Cosgrove and S. Daniels. (London: Cambridge University Press, 1988). p. 278.

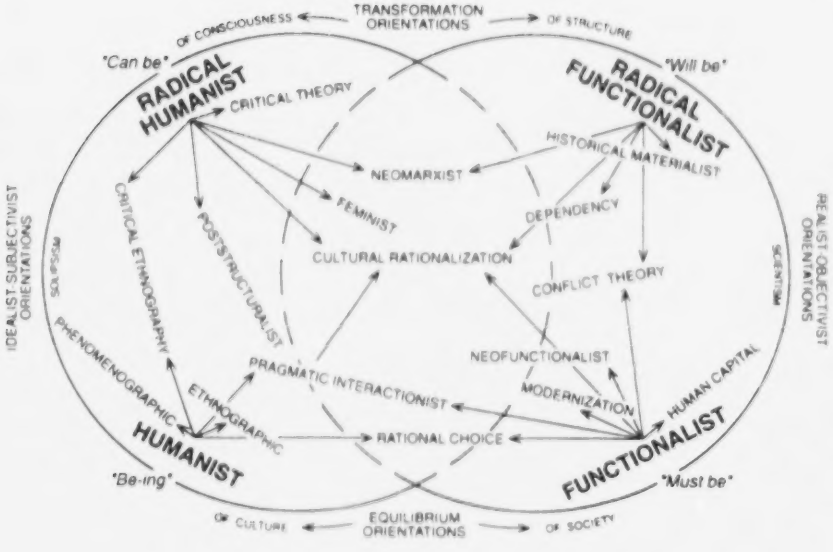

Fig. 2. - With the original caption reading "A macro mapping of paradigms and theories in comparative and international education texts seen as an intellectual field," this mapping of postmodern cultural clusters opens to all claimants room for inclusion in the social milieu.
Source: R. Paulston, "Comparative Education: Paradigms and Theories." In The International Encyclopedia of Education, eds. T. Husen and N. Postlethwaite. (Oxford: Pergamon Press, 1992).

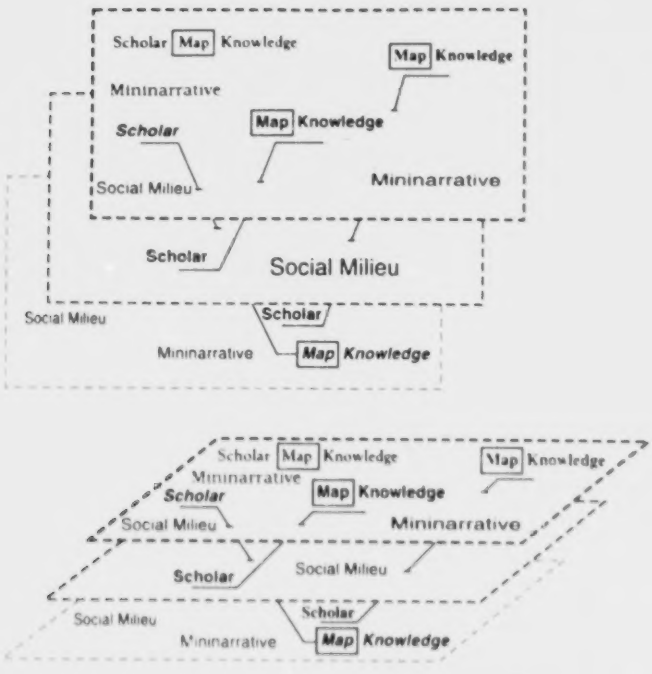

Fig. 3. - A heuristic mapping of Star's vision concerning the interwovenness of previously hidden narratives which postmodern inquiry has revealed to be overleafed stratified networks originating from radically different points.
Source: Adapted from S. L. Star, "The Sociology of the Invisible: The Primacy of Work in the Writings of Anselm Strauss." In Social Organization and Social Process: Essays in Honor of Anselm Strauss, ed. D. R. Maines. (New York: Aldine de Gruyter, 1991). p. 277.

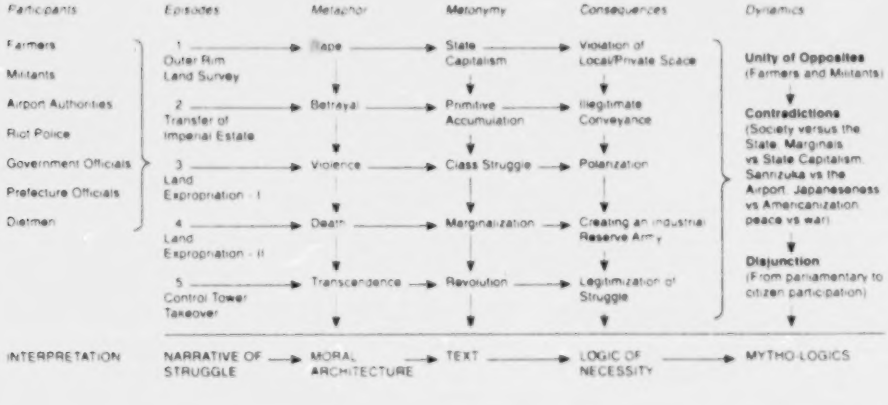

Fig. 4. - Captioned by Apter as "Two Crossroads and a Terrain as a Semiotic Space," this figure derives its phenomenology (episodes and consequences) from phenomenography (narrative-dependent content).
Source: D. E. Apter, Rethinking Development: Modernization, Dependency, and Postmodern Politics. (Newbury Park CA: Sage Publications, 1987). p. 250.

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[1]J. B. Harley, "Maps, Knowledge, and Power." In The Iconography of Landscape. eds. D. Cosgrove and S.Daniels. (London: Cambridge University Press, 1988). p. 278.

[2]R. M. Downs and D. Stea, "Cognitive Maps and Spatial Behavior: Process and Products." In Image and Environment: Cognitive Mapping and Spatial Behavior, ed. R. M. Downs and D. Stea. (Chicago: Aldine Publishing Company, 1973). p. 9.

[3]P. Hackett, "Aesthetics as a dimension for comparative study." Comparative Education Review 32 (1988). p. 389.

[4]Ibid, p. 391.

[5]V. Rust, "Postmodernism and its comparative education implication," Comparative Education Review 35 (1991). p. 610.

[6]Ibid, p. 616.

[7]The possibility for uncovering language in visual space also would advance Rust's postmodernist project, one dedicated to opening-up the world to reveal its interwovenness of being and humanity. "Proponents of postmodernism suggest that a mass-oriented society is obsolete. Our decision-making apparatus must be altered to allow for a system based on multiple, rather than majority, rule." (Rust, p. 618). Following the advice of Burbules and Rice, who write "critical self-awareness is a step toward changing our practice" [N. C. Burbules and S. Rice. "Dialogue Across Difference: Continuing the Conversation." Harvard Educational Review 61 (November, 1991). p. 412.], we gently suggest Rust's textual fashioning of an advocacy for a postmodern turn occasionally exhibits the orthodoxy of modernist rule-making. We have become

aware of just how difficult is the task of breaking the modernist mold. In the present article we have struggled with modernist language through every draft. Postmodern thought, we have found - like its architecture and art - still prefers the readily identifiable building materials of modernity, although the array of the materials in postmodernity prefers subtle variations from the modernist style. Often perceptibly deplored by the postmodern turn is the "must" imperative. (see Rust, pp. 625-626) While we do not insist or encourage others to join us in vacating that modernist imperative and its kith in their postmodern discourse, we are excited by the prospect of being met by others who choose to build and style their discourse as we have attempted to do.

[8]In poetry, language can be seen as a mode of bringing a world to disclosure where the world and things are carried over and appropriated to each other in the moment of disclosure. In his accessible analysis of Heidegger's ideas, Timothy Clark illustrates the opening-out and decentering possibilities of <u>dichtung</u> as a mode of appropriation with a poem by Charles Tomlinson which begins:

<u>Poem</u>
space
window

that looks into itself
a facing
both and
every way

See T. Clark, Chapter One, "Overcoming aesthetics" in Derrida, Heidegger, Blanchot: Sources of Derrida's notion and practice of literature. (Cambridge: Cambridge University Press, 1992). pp. 20-63. Tomlinson's poem is found in its entirety in his Written on Water, (Oxford: Oxford University Press, 1972). p. 31. Like poetry, social cartography may be seen to constitute something new. It does not attempt to merely copy or objectively describe what it appropriates. Rather, it creates new meanings by its spatial juxtaposition of images and signs. Exemplifying dichtung, mapping names "the open clearing whereby any object can emerge for any subject, (and) could not be reduced to the status of that which it renders possible" (Clark, 41). See also E. Field, et. al., A New Geography of Poets. (Little Rock: The University of Arkansas Press, 1993).

[9]S. L. Star, "The Sociology of the Invisible: The Primacy of Work in the Writings of Anselm Strauss." In Social Organization and Social Process: Essays in Honor of Anselm Strauss, ed. D. R. Maines. (New York: Aldine de Gruyter, 1991). pp. 265-283. Star's useful rules to study invisible things include 1) The rule of continuity: phenomena are continuous. There is no dualism. Objects are created not by reacting to something, but by overleafing stratified networks originating from radically different points. Power is the imposition of a position in such space. 2) The rule of omniscience: everybody has several viewpoints and every view is only part of some picture, but not the whole picture. The revealing and articulating of viewpoints is the way we can

understand something about truth, a fundamentally interactional, social phenomenon; 3) The rule of analytical hygiene: i.e., concepts are verbs, not nouns; 4) The rule of sovereignty: every standpoint has a cost; and 5) The rule of invisibility: successful claims to invisible phenomena require the assertion of power and the fundamental pluralism of human interaction.

[10]J. Baudrillard, Revenge of the Crystal. (London: Pluto Press, 1990). p. 92.

[11]J. B. Harley, "Deconstructing the Map," Cartographica 26, (1989). pp. 2-3.

[12]R. B. McNee, "Perspective - Use It or Lose It," Professional Geographer 33 (February, 1981). p. 12.

[13]An illustration of these relationships may be found in P. Foster, "C. Arnold Anderson: A Personal Memoir," and E. Epstein, "Editorial" in the Comparative Education Review 34/2 (May, 1991): pp. 215-221 and 211-214 respectively. Foster praises Anderson's contribution to a conservative, "gradualist" strategy for education and modernization, his "Puritan morality," and his ability "to test significant hypotheses in the context of more general theory." (p. 220). Epstein as disciple extols what he sees as the external power of Anderson's ideas and the foundational ethos of the Comparative Education Center at the University of Chicago. As editor of the Comparative Education Review, Epstein praises his mentor's "monumental contributions...the durability of his wisdom regarding educational policy and planning" (p. 211), and concludes that the Review under Epstein's control continues to reflect

Anderson's perspective and carry "his imprint" (p. 213).

[14]Baudrillard, pp. 35-36.

[15]R. Paulston, "From Paradigm Wars to Disputatious Community," Comparative Education Review, (August, 1990). p. 396.

[16]Foucault in Harley, 1989, 4.

[17]E. Soja, Postmodern Geographies: The Reassertion of Space in Critical Social Theory. (London: Verso, 1989). p. 71. Soja advances earlier efforts by Henri Lefebvre to move beyond orthodox Marxian political economy with a new unitary theory of space that ties together the physical, the mental, and the social. Here space is simultaneously a spatial practice (or externalized, material environment), a representation of space (a conceptual model used to direct practice), and a space of representation (the lived social relation of users to the environment). In his classic text, The Production of Space. (Oxford: Blackwell, [1974] 1991), Lefebvre argues that to change life means to change space and the relations between power and space. This is also Soja's thesis. See also the outstanding review by Lefebvre's disciple M. Gottdiener, "A Marx for our Time: Henri Lefebvre and The Production of Space." Sociological Theory 11/1 (1993):129-134.

[18]Soja, p. 122.

[19]Rust, pp. 625-626.

[20]C. Hampden-Turner, Maps of the Mind. (New York: Collier Books, 1981). p. 8. Hampden-Turner sees anti-imagists alive and well today in the Puritan-cum-behaviorist intellectual tradition: "Modern behavioral science is thoroughly infused with Puritan

ethics, for example, the idea of a scientist as a predicting and controlling agent for scientific determinism; the dogma of 'immaculate perception'; a preference for visible activity publicly verifiable, and the 'godly discipline' of rigorous experimental minutiae. There is the same rejection of speculative questions, of the private imaginings of subjective personality and reconciling schema in general" (p. 34).

[21]W. J. T. Mitchell, Iconology: Image, Text, and Ideology. (Chicago: University of Chicago Press, 1988).

[22]R. Raivola, "What is Comparison? Methodological and Philosophical Considerations," Comparative Education Review 29 (1985). p. 372.

[23]P. Foss and J. Pefanis, "Translators' Note" in J. Baudrillard, Revenge of the Crystal. (London: Pluto Press, 1990). p. 11.

[24]Ibid, p. 13.

[25]Baudrillard, p. 27.

[26]R. Paulston, "Comparative Education: Paradigms and Theories." In The International Encyclopedia of Education, eds. T. Husen and N. Postlethwaite. (Oxford: Pergamon Press, 1993). The most useful guide to textual analysis continues to be found in P. Ricoeur, "The Model of the Text: Meaningful Action Considered as a Text." Social Research 38 (1971):529-562.

[27]Soja, p. 7.

[28]Soja, p. 119.

[29]V. Masemann, "Ways of Knowing: Implications for Comparative Education," Comparative Education Review 34, (November, 1990). p. 465.

[30]B. Holmes, "Paradigm Shifts in Comparative Education," Comparative Education Review 28 (November, 1984). p. 591.

[31]Burbules and Rice, p. 400.

[32]Ibid.

[33]Here our mapping rationale is close to H. G. Gadamer's call for a critical hermeneutics able to "...raise to a conscious level the prejudices which govern understanding...to realize the possibility that other aims emerge in their own right...to realize the possibility that we can understand something in its 'otherness'." See his Truth and Method. (New York: Seabury Press, 1975), especially pp. 81-86.

[34]Star, p. 265.

[35]Rust, p. 611.

[36]We endorse Kenny's caveat here: "Although there may be multiple readings of a text, readings are not in any important sense unique to an individual. Meaning is contained within the limits of language...and also has a stability based on the social and historical context of interpretation or discourse." See J. Kenny, "Portland's Comprehensive Plan as Text." In Writing Worlds: Discourse, Text and Metaphor in the Representation of Landscape, eds. T. Barnes and J. Duncan (London: Routledge, 1992): 178-9.

[37]Star, p. 277.

[38]Rust, p. 622.

[39]R. D. Sack, Conceptions of Space in Social Thought (Minneapolis: University of Minnesota Press, 1980). pp. 16-17.

[40]D. E. Apter, Rethinking Development: Modernization, Dependency, and Postmodern Politics. (Newbury Park CA: Sage Publications, 1987). p. 250. For an assessment of educational contributions to social and ethnic movements, see R. Paulston, "Education as Anti-structure." Comparative Education 16 (1980). pp. 55-66.

[41]Apter, p. 250.

[42]Ibid, p. 248.

[43]Attempts to create more democratic spaces friendly to elusive insight and multiple perspectives are also central concerns of postmodern architecture. For a wonderful example, see H. Muschamp, "Gehry's Disney Hall: A Matterhorn for Music." New York Times, Dec. 13, 1992. p. H34: "The building [like mapping] is generous both in inviting images and refraining from making them explicit...acoustics [sounds, like cultures, reverberating in space] and empathy [the understanding of the social cartographer] are the two forces driving the design...it promotes accessibility and erodes the barrier between the inside and outside...the building [like the map] achieves unity by encouraging individual viewers to quarry their own figures and abstract images...and inviting them to co-exist in one place. The place [like the social-cultural map] will be the sum of the perceptions it involves."

[44]Studies for and against postmodern perspectives in educational discourse/practice are burgeoning. A supportive study is J. M. Fritzman's "Lyotard's paralogy and Rorty's pluralism. Their differences and pedagogical implications." Educational Theory 40/3

(1990):371-380. In opposition, L. Beyer and D. Liston voice the puritan's lament - "postmodernism seems to undermine moral responsibility." (p. 371) - in their "Discourse or moral action?: A critique of postmodernism." Educational Theory 42/4 (1992):371-393. Closer to our assessment, P. Lather is cautious and eclectic. She also asks the central question, i.e., how do practices we invent to discover our truth impact our lives? See her excellent study, "Deconstructing/deconstructive inquiry: The politics of knowing and being known." Educational Theory 41/2 (1991):153-173.